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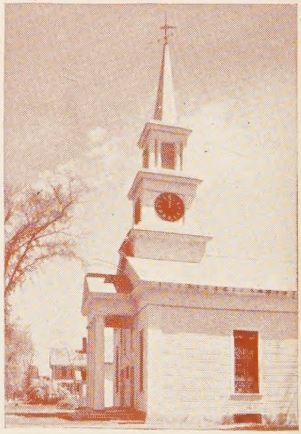

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THE MISSIONARY HERALD

AT HOME AND ABROAD

ol. CXLII MARCH, 1946 No. 3

Editor: ANDREW VANCE MCCRACKEN

One People

Our Congregational Christian Churches are a Fellowship carrying on a common spiritual enterprise in which all people, irrespective of race or color, share and share alike.

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COVER MONTAGE BY ALEXANDER ALLAND

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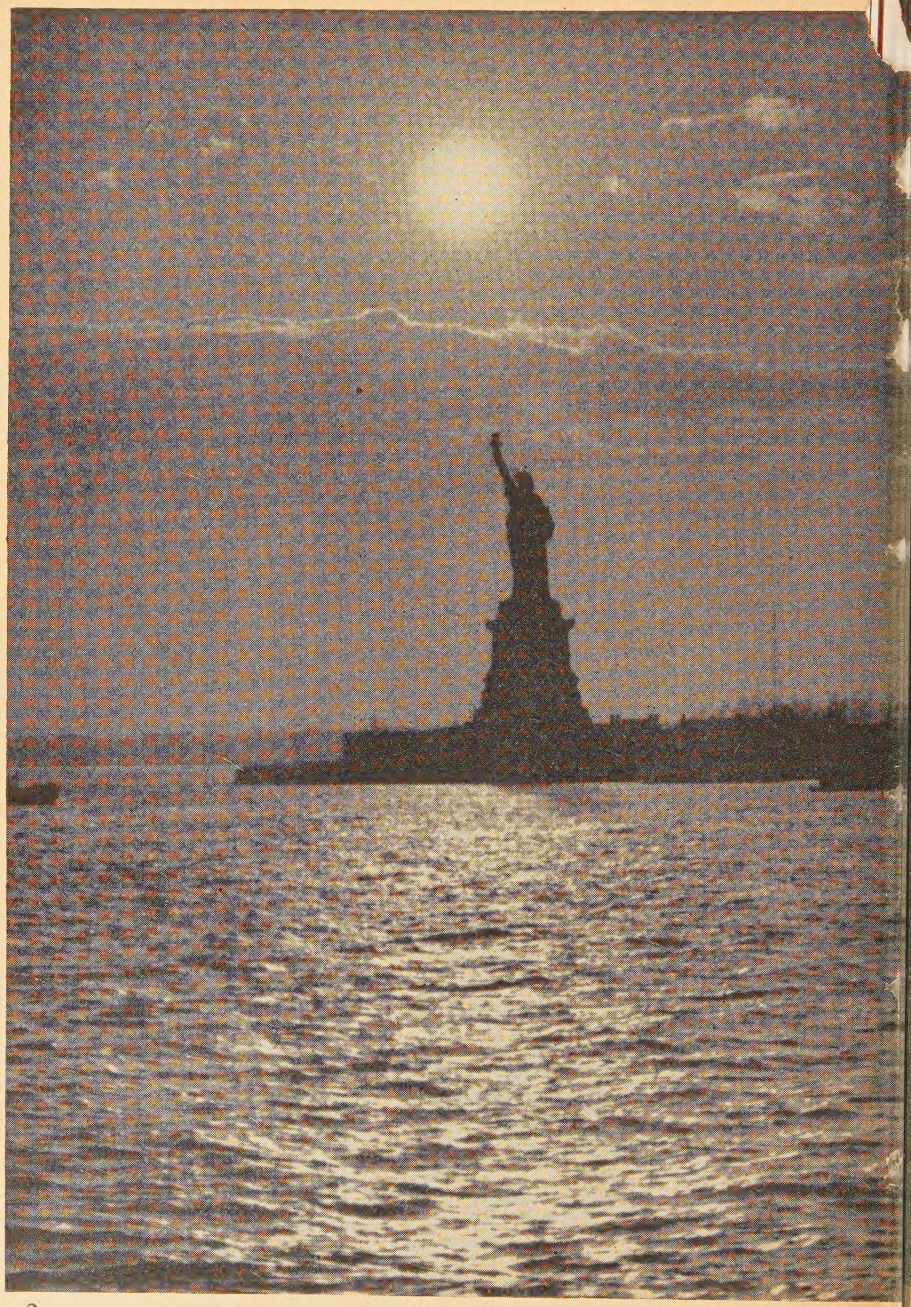
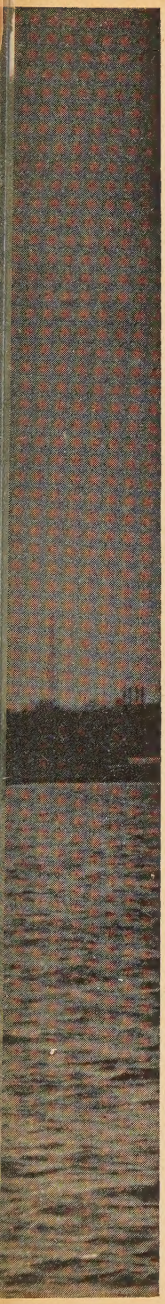




Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore;
Send those, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!

These lines, inscribed on our Statue of Liberty, are a standing invitation to the peoples of the world. To our shores they have come, "folk of many families and nations," with their infinite variety, contrasting backgrounds and diverse origins.

This is America—experiment of unity-with-diversity—an enterprise of liberty and right and justice for all peoples.

Uncounted numbers of these new citizens have found the Pilgrim Faith to their liking, speaking, as it does, of freedom of conscience in the worship of God, allegiance to principles found in Scripture and made plain in history, freedom of fellowship according to the Gospel law of equality and justice.

These churches of non-Anglo-Saxon peoples are free and autonomous units of our Congregational Christian Fellowship at home and abroad. They are American. They are Congregational. They are Christian. We are "one people" in a common cause.

On V-J Day a busload of white and Negro war workers were returning home when someone in the street shouted, "The war is over!" The bus driver whirled in his seat and yelled, "All right, you niggers, you've had your day. Get to the back of the bus." Again the dynamite of race tension is lying loose in America.

Our Board of Home Missions, through its various divisions such as the American Missionary Association, the Church Extension Division, and the Division of Christian Education, has labored valiantly to give reality to the "dream of a social order in which each man and woman shall be able to attain to the fullest stature of which they are innately capable."

It is for all of us of the Pilgrim Faith, uniting with all others whose faith is democratic, to become partners with our Board of Home Missions, and instruments of God's grace in making our America "one people."

Our churches have led the way in interracial action

Famous Firsts

IN RACE RELATIONS

HENRY SMITH LEIPER

EVERYONE knows—or ought to know—that we are engaged in a race between the achievement of genuine world community and atomic destruction.

For each person who regards himself as a Christian, the achievement of community begins in personal attitudes. Thence it extends from his own doorstep to the world of nations. Between that doorstep and that international community-to-be lies his own homeland.

The American dream has always been wrapped up with visions of a land in which life shall be better and richer and fuller for every man. James Truslow Adams calls it "a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable." In other words, a social order in which the practice of neighborliness is equal to the ideal of neighborliness as outlined for us by Jesus of Nazareth.

Racial barriers are among the most stubborn enemies of spiritual community. Many public-spirited persons have made this discovery of late. Agencies for the promotion of tolerance have been founded, and studies of the racial problem in the United States have been conducted. Their work is important, but it is not new.

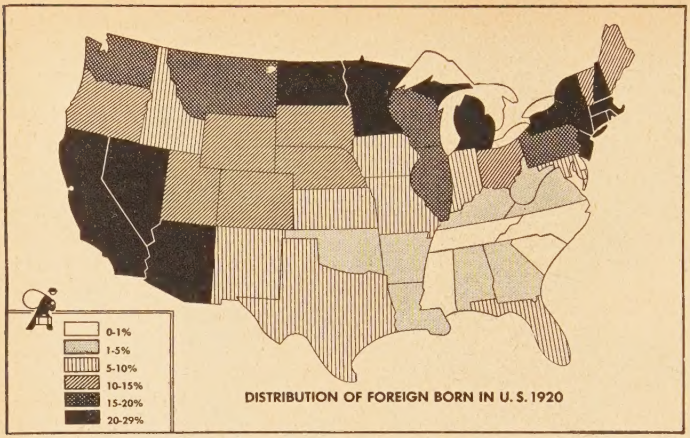
Long before these agencies existed, many pioneer steps were taken by our churches on the road to full interracial fellowship. (It must be said, however, that it would be self-deception to assume that the majority of our church members had—or have—either the vision or the courage to demand a real application of the spirit of universal brotherhood!)

In a broad sense, the achievement of a social order which affords equal opportunity to all has always been the primary goal of what we are accustomed to call "home missions." Within our own Congregational Christian Fellowship the agency which has pioneered in interracial effort is the American Missionary Association. Its work has covered not only the years of wartime tension, but a century and more—with a fascinating story of "famous firsts." Every Congregational Christian should be acquainted with them because through them he will learn how faith is put into action.

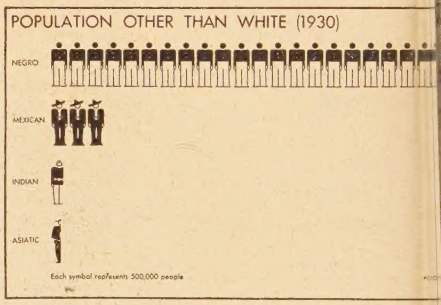
In a day when public conscience seems to have fallen into decay and few ask of any policy, "Is this basically right?" it is good to be reminded that the history of our American Missionary Association (which is a Division of our Board of Home Missions) begins with an explicit challenge to the morality of the Fugitive Slave Law of 1850, by which all citizens were required to surrender to the law any escaping slave who came into their neighborhood. The founding fathers of the A.M.A. frankly and publicly declared that they would not obey the law. They would accept any consequences of this refusal. Here was a resistance movement against tyranny in a day when our very imperfect democracy legalized slavery (as many states now legalize Jim Crow segregation).

These same men and their successors stand out among all other influences in the history of our home missions. They insisted that every policy should be examined for its effect on the social welfare and Christian upbringing of those whom it affected. They were likewise first among home mission administrators to seek ways by which their work might be incorporated into the civic, social and religious life of the community. It is not by chance that over 500 of the schools and colleges founded by the A.M.A. have been passed on in the fullness of time to the direction of state or independent educational authorities. This is missions on the top level!

Among other firsts in this area of racial understanding was the mission of Stephen Return Riggs, the first of our missionaries to the Indians. It was he who, first and for all time, reduced the Dakota Indian language to writing. It was A.M.A. initiative which introduced into Jamaica industrial training for the recently freed slaves of that island. Much more widely known is the brilliant plan executed by Lopp and Thornton, under the auspices of the A.M.A., for introducing reindeer into Alaska, with enormous effect on the economic well-being of the people of that peninsula. And that in a day when there were still some who debated whether or not it was any business of our



DISTRIBUTION OF FOREIGN BORN IN U. S. 1920



churches to improve the living conditions of the people they sought to serve. How easy it was then—and is now—to forget the terms of the parable of the last judgment!

In line with this same fine sense of fidelity to the implications of the Gospel, it was natural that the A.M.A. should inaugurate schools for the Orientals on the Pacific slope. This was one more "famous first." Not many of our generation remember that the transcontinental railroads of America were built with European capital and Oriental hand labor. Among the Chinese who were influenced by these schools was Fong Fu Sec who later established the famous Commercial Press of China, one of the greatest publishing houses of the Far East. There were many others less widely known who caught a vision of a better, richer, fuller life in these schools.

Another page of history turns. The fact is revealed that our churches, through the A.M.A., established the first educational work in this country for the Waldensians—those first Protestants who left Rome long before the Reformation.

In the year 1898 Puerto Rico came under the American flag. To that neglected and exhausted island went the A.M.A. to make the first thorough survey of conditions there. As a result it opened not only churches and schools, but established medical services as well. The results are indicated in a quotation for which I am indebted to Dr. Fred Brownlee, present Director of the A.M.A.: "They opened our minds to an appreciation of democracy."

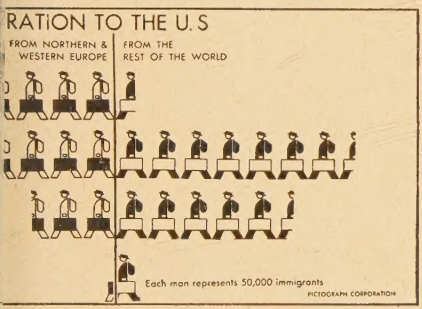
Great as are these and other contributions of our A.M.A. in the general field of race relations, the most formidable achievements are found in relation to the Negro in America. Since those days long before the Civil War, when a great portion of Congregationalism refused to bow before a law which made

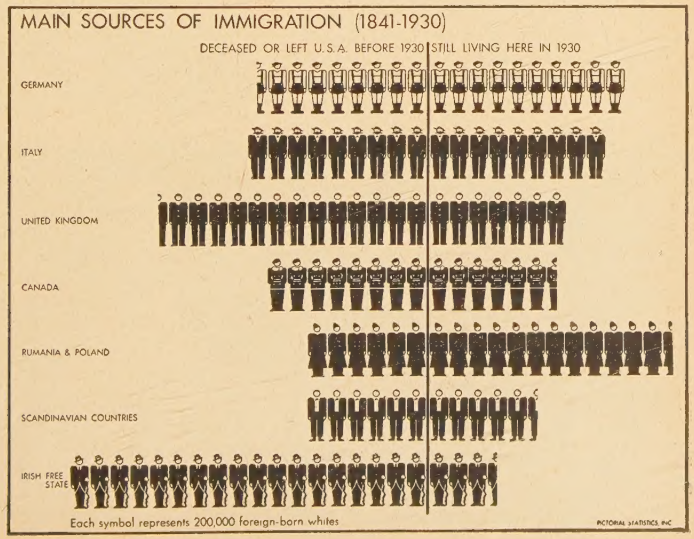
slavery "right," a number of highly significant efforts have been initiated on behalf of the Negro.

Our A.M.A. was first to establish education for Negroes at the heels of the withdrawing Union and Confederate armies. It established a "school for freedmen" at Fortress Munroe, Virginia, which became Hampton Institute. "By 1863 there were seven thousand pupils in the Association's many day and night schools, and five thousand in their Sunday schools."

It is difficult to believe that this humble beginning grew into an advance in education which gathered the support of increasing numbers of agencies until the Negro people "made more progress in fifty years than any other branch of the human race in a like period of time."

The opening of minds to an appreciation and understanding of democracy has moved in circles wider than the influence of this single Division of our Board of Home Missions. It is indeed surprising to discover that of the thirty racial or national strains which make up these United States, seventeen have been—and are—a part of our denomination. They range alphabetically from A to W—Armenian to Welsh. Historically, the founding of churches especially for and with them covers more than a hundred years. Scattered over the whole of the United States today are 808 Congregational Christian congregations composed in the main of folk from these minority groups. Some of them, such as the Czecho-Slovakian immigrants, had had no contact with the influences of our American churches until Congrega-


RATION TO THE U. S
FROM NORTHERN & WESTERN EUROPE
FROM THE REST OF THE WORLD
Each man represents 50,000 immigrants
PICTOGRAPH CORPORATION



tional workers went among them.

Following the lead of the A.M.A., the Church Extension Division of our Board of Home Missions deems it a cardinal principle that foreign-speaking groups should be encouraged to organize their own churches. At the same time, however, it has for decades extended to them both financial and fellowship aid. A parallel movement has gone on among self-supporting State Conferences within whose bounds the foreign-language groups are included. There has been no effort to force them into the use of the English tongue, but through the inevitable process of integration as generation succeeded generation, these churches have become bi-lingual. Then as their American-born children attained adulthood, the use of English became predominant. This does not mean, however, that the deep traditions and warm attachments of the past are lost. For this we should be profoundly grateful.

Not only in the nurture and support of preaching and teaching has our coöperative attitude found expression, but also in the assistance given those churches in securing church buildings and parsonages. It may be added that most of these churches are outstanding both in the care of their places of worship and in their earnest efforts to fulfill their financial obligations to the Society which assisted them in times of need.

Read the testimony of a former pastor of one of our Swedish churches: "One of the concerns which occupied my mind during the days of my own Swedish ministry was the underlying attitude of Congregationalism to our language churches. Why this generosity and faithfulness to them? Was there a hidden motive, perhaps an eye to eventual organizational gains? The inescapable conclusion: here was Christian democracy in action, with its deference to human personality and its acceptance of the principle of the self-determination of a religious people."

Yes, the direction of our home missionary work has been determined in large part by principles laid down in the "famous firsts" with which our churches are credited. The end will not and cannot come in any phase of home missions until "each man and each woman shall be able to attain to the fullest stature of which they are innately capable."

Dr. Leiper is American Secretary of the World Council of Churches.

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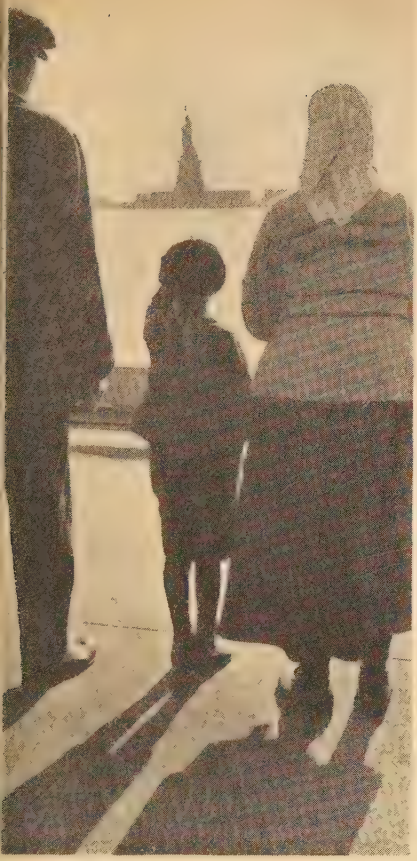


All of us didn't come to America on the Mayflower

OUR DEMOCRATIC *Fellowship*

THOMAS ALFRED TRIPP

YES, there are Congregational Christians who never saw the Mayflower!

Of course, the major portion of our churches is Anglo-Saxon white stock, but almost every English-background church has one or more, often many, members whose ancestors never saw the British Isles nor any dominion of the Empire. Most of these minority group members are white, but 300, and possibly twice that number, of our white churches have some persons of color in their constituencies —black, yellow, red, brown. Indeed, it can be said that our Fellowship is most certainly not "pure Nordic!"

In addition, our denomination contains within itself significant varieties of racio-nationality congregations. Our strength in the New England stock is well known, but twelve of every 100 Congregational Christian churches and seven out of every 100 members are something else.

Seventeen varieties of racial and nationality aggregates, organized as churches and listed as such in the *Year Book*, are full-fledged members of the Fellowship. This information is one of the indications that we are "one people"—Armenian, Assyrian, Chinese, Czecho-Slovakian, Danish, Filipino, Finnish, French, German, Hawaiian, Indian, Italian, Japanese, Mexican, Negro, Norwegian, Puerto Rican, Swedish and Welsh.

Churches of non-Anglo-Saxon origin constitute 677 of our total on the mainland of the United States—808 if the territories are included.

What are these churches like? What kind of Congregationalists are their members? They are good Congregationalists. On the whole, the

CONGREGATIONAL CHRISTIAN CHURCHES OF NON-ANGLO-SAXON BACKGROUND

GROUP	CHURCHES	MEMBERS	BENEVOLENCES		PROPERTY
			Apportionment	Other Gifts	
Armenian	26	2,307	$ 1,818	$12,112	$ [illegible]
Assyrian	1	283	104	35	[illegible]
Chinese	3	426	232	22	[illegible]
Czecho-Slovakian	10	898	1,235	534	[illegible]
Danish	2	230	19	598	[illegible]
Finnish	36	1,558	986	2,615	[illegible]
French	2	191	83	356	[illegible]
German	196	27,633	47,449	58,194	[illegible]
Indian	31	1,187	161	5	[illegible]
Italian	5	498	240	75	[illegible]
Japanese[1]	14	1,780	266	52	[illegible]
Mexican	8	477	895	288	[illegible]
Negro	259	29,220	9,639	4,385	[illegible]
Norwegian	7	774	197	2,818	[illegible]
Scandinavian[2]	4	306	864	1,142	[illegible]
Swedish	52	4,845	1,786	8,754	[illegible]
Welsh	27	2,424	1,422	985	[illegible]
TOTALS	677	74,696	$65,848	$98,065	$8,075,925

[1]1941 Statistics. [2]Mixed.

observer cannot distinguish between them and the English-background churches. Except for languages in some cases and a variation of pigmentation in others, there is no essential difference. The average New England "first family" deacon would feel quite as much at home worshiping in one of these 677 variant racio-nationality churches as he would in the typical New England congregation which he represents.

Often the non-Anglo-Saxon understands better than the English descendant the deeper meaning of our genius. An Armenian pastor said recently that his people were Congregationalists by nature in view of their fight for liberty in the land of their origin. "We are better Protestants because we have suffered so recently for our freedom," he claimed.

This feeling represents the trend among almost all of the 677 congregations. The immigrants arrive in America seeking religious freedom and security as a group. At first, group solidarity is strong. It is natural that they should cling to each other in a strange land. If they choose our Fellowship or, as has so often been the case, one of our home missionaries goes among them, they usually sense the common cause which kindred spirits experience. By the second or third generations, language and cultural differences start to disappear. The "we" and "they" relationship begins to be displaced by mutuality.

First, the Sunday school and youth work are conducted in English. Then one English sermon per month is initiated. Later, only one worship service per month is in the native language. It is not without some struggle and mental anguish that the transition is made from native group solidarity to solidarity with American ways. However, it is highly significant that every group finally makes the transition, although at varying rates of speed, and each brings worthy contributions in cultural status and religious insights. The Christian "melting pot" does melt in the final analysis.

The first American awaits the status of a citizen

Indians

Hoksina Zunta

When Stephen Return Riggs, a Congregationalist and a descendant of the red men of the western plains, left New England in 1837 with his wife Mary to begin a ministry to the Indians in South Dakota, he found a turbulent wilderness where the struggle to carry out his work brought dangers and difficulties.

At one time, he and his family were forced to flee for their lives. The Sioux were on the warpath, and to escape, Riggs and his party traveled by night and hid in the daytime. They lived in constant terror. One day, after a long flight, they reached Fort Ridgely only to see rockets being fired from the garrison as distress signals. The fort, which was weakly protected, was crowded with women and children. Another attack was expected.

Riggs' party decided to pass around the fort in hope of reaching the broad prairie beyond. Scattered along their route were the bodies of the victims of the Sioux, and burning stacks and houses marked the terrible wake of Indian massacre, but they finally reached Henderson and safety.

This tale, which makes most fictional western thrillers sound tame, has a triumphant sequel. Forty years later, on December 13, 1877, the sixth annual meeting of the Conference of churches connected with the Dakota Mission took place at Peoria Bottom near Fort Sully. There stood a neat little chapel, newly built, and at the Sunday service it was filled with Indians.

One of the speakers that day was the same Stephen Riggs, a man who had given his spirit in the service of God and spent his heart and mind and strength freely without count of cost. He had trained his sons to follow him in his work. A testimony to his service was his translation of the Bible into the Indian language and his transcription of a Dakota dictionary.

Summing up his mission, he said, "The forty years are completed. Many workers have fallen out of the ranks, but the work has gone on. It has been marvelous in our eyes. At the beginning we were surrounded by the whole Sioux nation in their ignorance and barbarism. At the close we are surrounded by churches with native pastors. Quite a section of the Sioux nation has become in the main civilized and Christianized."

There were other missionaries who, beginning in 1834 when our Congregational churches first became interested in the Indians, labored in North and South Dakota and in Minnesota. They lived with the tribes, sharing their customs, sleeping and eating among them.

They developed Christian leaders from among our own people, men who were given more instruction than the rest and were put in charge of small groups. True, they were not seminary or college graduates, but they were faithful and intelligent workers. They taught their people about God and how to work for him through the church. Through their efforts, twenty-seven churches were organized and became the Dakota

Association. Although this Association belongs to the South Dakota State Conference, some of the churches are in North Dakota and some are in Nebraska. These Indian churches are now the special administrative responsibility of the Church Extension Division of our Board of Home Missions.

Today there are thirty-one churches with a total membership of 1,187. But the problems that face Indian Christians today are surely as enormous as those that confronted Stephen Riggs as he crossed the prairies in the 1830's. Again, there is a wilderness field for the application of constructive Christianity. The Indian's very chance of survival depends on whether or not he is allowed to take his place as a genuine American citizen with a chance to play a real role in our democratic enterprise of justice and equality for all.

As the situation now stands, the Indian is a ward of the government,

Above, three prominent leaders of our Indian churches; left, a skilled pottery maker

placed on a reservation, more or less segregated from everybody else. The government does everything for him. His lands are leased, the lease money collected, put in the bank and given him in small monthly checks. There is no chance for individual initiative.

Every year, about forty-four million dollars is appropriated to the Indian Service, but the direct benefit of this to the Indian is very small indeed. Most of the money goes for the salaries of government officials and the upkeep of government property.

Indian children attend government schools limited in curriculum so that they are not prepared for higher education. Today our average church member is on a fourth grade level of learning. I tell you, we who are working as church leaders have a hard time trying to explain to these people why a change from the old way is better.

Our schools should have the same

standard courses of study that other schools have so that our young people can go on to higher education.

We must encourage our people to develop initiative and leadership to build for their own future. Their present position has not only deprived them of economic self-sufficiency; it has drained their independence and weakened their spirit.

We need the strong light of faith to accomplish a change in our way of life. Somewhere, sometime, someone must be brave enough to take the lead. One needs only to look to see how the colored people are solving their problems to know that it is good for a people to work for themselves.

The Board of Home Missions has called upon our churches to participate to the fullest degree in their own support. The aim is to encourage self-determination. Churches sponsor activities in education and agriculture. A demonstration farm pays dividends in profits to participating workers who are learning new methods of farm management. Some of the churches have set themselves budgets and have systematically met their quotas. The prospect of self-support on the part of the churches seems encouraging.

Can what we have done on a small scale be broadened into a general program of self-help? Our aim is "the end of Indian segregation; full participation in the American way of life."

Hoksina Zunta (Percy Tibbetts) is a leader among our Indian pastors and Registrar-Treasurer of the Dakota Association of the Congregational Christian Churches.

Our congregation at Ponca Creek, So. Dakota, eats dinner together after the services

A historic heritage is joined to Congregationalism

Czecho-Slovakians

Andrew J. Moncol

The heart and soul of a movement in history are often embodied in the work of one person who becomes a symbol of all its hopes and accomplishments.

Such a person was Mary Zoltak Moncol, a pioneer in the work of all our Czecho-Slovakian Congregational churches. She was one of the million and a quarter Czecho-Slovakian immigrants who came to this country in the latter half of the nineteenth century and the early part of the twentieth century. This group was divided about equally between the Czechs (or Bohemians) and the Slovaks—both Slavonic peoples.

Mary came to America in 1884, when she was nine years old. Her parents had preceded her in 1881 and had opened a boarding house in Braddock, an iron and steel town near Pittsburgh, Pennsylvania. She found her fellow Slovakians working in coal mines and steel mills, living in shabby, comfortless homes, and avoided by Americans of longer standing who called them "hunkeys."

It was in Braddock that Czecho-Slovakian Congregationalism in America was born, under the leadership of a missionary of our American Board for Foreign Missions! Dr. Henry A. Schauffler, unable to return to Bohemia because of ill health, took up the cause of the foreign-born in America. It was he who established the Schauffler Missionary and Training School in Cleveland to train home missionaries for work among the recent immigrants to American soil.

Through his influence a Czech Bible reader and later a Czech minister came to Braddock, and Mary Zoltak was one of their first converts. She was then sixteen. She studied, learned English, and in 1893 entered Dr. Schauffler's school, its first Slovak student. Upon her graduation in 1897, Mary went to Stockdale, Pennsylvania, where some of the members of the Slovak Congregational Church were working in the coal mines. The people of the town at that time lived as if there were no God. The local squire was a lay preacher whose office every Monday was full of Slovaks who had been arrested for drunkenness.

When Mary Zoltak came to Stockdale, social and moral conditions among the Slovak immigrants

began to change. Drunkenness, debauchery and crime began to disappear. Mary began an Americanization program. She held meetings for Slovak men and women, regardless of religious faith. She organized Sunday schools, Bible classes, sewing schools and singing classes.

The first person to come to Mary's support was that same lay preacher, who became one of the best friends of the Slovak group in that community. Under her influence he was no longer ashamed to invite our people to his Sunday or midweek meetings. And Mary invited his people to her meetings. A miniature League of Nations grew in that mining settlement and spread to six other towns.

In 1897 Mary returned to Dr. Schauffler's school for postgraduate work. There she began a similar program among the Slovak immigrants in Cleveland. She walked miles to different sections of the city where Slovaks were settled. She began the Slovak meetings, Sunday schools and sewing schools for which our Pilgrim Church in Cleveland is famous.

In 1898 Dr. Schauffler wanted to send a Czech graduate student of Oberlin to Stockdale. But both the Slovak- and English-speaking people of that community asked only for Mary Zoltak. Back she went, leaving her promising field of work in Cleveland and settling in that coal region which consisted of a dozen dangerous mining towns and hamlets.

So at Stockdale, Mary became not only a missionary, but a minister, a social worker and an interpreter. At that time there were no roads, automobiles or hospitals in a distance of eighty-eight miles. When a foreigner was injured or killed in a mine, Mary was called to take charge of the situation. Physicians called her to be their nurse. She was interpreter at mine disasters. American-born ministers offered her higher salaries to work in the English-speaking churches, but she refused to leave the Slovak people.

In 1903 Mary returned to Braddock to assist the young preacher of the Braddock Slovak Congregational Church. After two years of work, he resigned. No one wanted the job, so Mary remained alone to save this mother church of all our Slovak Congregational churches in America. She was minister, organist, janitor and teacher. In 1906 she was married to one of her pupils who became a pastor of the church. She continued to work with him there until illness forced him to go to Minnesota.

A new period began in Mary's life. From 1909 until 1922 she lived among the Slovak farmers of Minnesota. Soon she noticed that the Scandinavian farmers looked down on Slovak farmers as ignorant immigrants. Within a year Mary had started a Sunday school among the Norwegians and another among the Swedes. Soon Slovak and Scandinavian groups began to mingle and to intermarry.

Until 1939, Mary worked with her husband as a missionary and social worker in Cleveland, Ohio. Here,

too. Mary left behind her a work that never died. She was counselor, encourager, friend and defender of our Slovak people there.

There can be no doubt as to the lasting qualities of the work which has been done by our Czecho-Slovakian Congregational churches. When the whole tale is told, it will be seen that these churches and their ministers have helped to preserve for America an element which is valuable in their national heritage: their historic religious ideals. There is no doubt that without these churches thousands would have been swept away by the tide of materialism and unbelief and lost forever to Christian America. They have been a bridge over which the Czechs and the Slovaks may pass from an old-world religious life to that of the new world—a world made up of the hopes and ideals of diverse peoples who have become "one people."

Mr. Mowat is one of our retired Czecho-Slovakian ministers.

Illustrations from Pictures Gallery

Our churches, our missionaries and coal mining influenced our Czecho-Slovakians

They Came Bearing Gifts

STATESMANSHIP

Alexander Hamilton	*Finance*	British West Indies
Albert Gallatin	*Finance*	Switzerland
Thomas Paine	*Journalist*	England
Carl Schurz	*Reformer*	Germany
Franklin K. Lane	*Cabinet Member*	Canada
William B. Wilson	*Labor*	Scotland
Felix Frankfurter	*Law*	Austria

THE ARTS

Augustus Saint Gaudens	*Sculptor*	Ireland
Thomas Mann	*Writer*	Germany
Arturo Toscanini	*Conductor*	Italy
Louis Adamic	*Writer*	Jugoslavia
Marian Anderson	*Singer*	Negro
Hendrik Willem van Loon	*Writer*	Holland
Sholem Asch	*Writer*	Poland

SCIENCE

John J. Audubon	*Naturalist*	France
Hideyo Noguchi	*Medical Research*	Japan
Albert Einstein	*Physicist*	Germany
George Washington Carver	*Chemist*	Negro
Charles Steinmetz	*Engineer*	Germany
Alexander G. Bell	*Telephone*	Scotland
Igor Sikorsky	*Aeronautics*	Russia

RELIGION

Francis Asbury	*Missionary*	England
S. Parkes Cadman	*Preacher*	England
Henry H. Garnett	*Writer*	Negro
George A. Gordon	*Pastor*	Scotland
Philip Schaff	*Historian*	Germany
Christopher Sower	*Bible Printer*	Germany
Roger Williams	*Teacher*	Wales

EARLY in the nineteenth century the Evangelical Movement began among the Armenians then living within the confines of the old Ottoman Empire and the old National Church.

Even in those early days of Armenian Protestantism, Congregationalism had a place of leadership, for the whole movement cannot be understood without some study of the part played by missionaries of our American Board for Foreign Missions. In its ninety-six years of work preceding the First World War, our American Board invested an aggregate of $20,000,000 in its Turkish missions.

The formal organization of the Evangelical Church of Armenia coincided with the establishment of the first church in Istanbul on July 1, 1846. Hence 1946 marks the centen-

oreign missions gave
ese churches their start

Armenians

A. A. Bedikian

ial of an event which is being cele-
rated in every part of the world
where there are Armenian Protestant
hurches.

The membership of the earliest
roup consisted of thirty-seven men
nd three women. By the end of
915, when no vestige of Armenian
fe or organization was left in terri-
ories under the Turkish rule, there
ad been 150 churches, with schools,
n that land. They had made a
efinite impact on the life of the
rmenian people with their liberal
deas, love of and devotion to the
ruths of the Gospel, eagerness for
ducation, interest in professions and
bove all, higher standards of spirit-
al life. A prominent representative
n central Turkey of a foreign govern-
nent, himself a Roman Catholic, had
aid of them, "I have been greatly
mpressed with these Protestants;
hey are another sort of people."

A cycle of life and death occurred
ithin the latter half of the hundred
ears since the beginning of the
vangelical Church of Armenia. It
ook fifty years for the churches in
he native land to mature before they
ould give birth to the churches in America. And when they died, swept by the hurricane of cruel events, the churches transplanted in this country took deeper root, matured, grew stronger and took the initiative in turn to revive the Armenian Evangelical churches in the Armenian Diaspora. The child, in other words, had become a mother to others.

The first Armenian church in America was organized in Worcester, Massachusetts. There are now sixteen churches in the eastern and midwestern states and seven so-called missions (smaller groups not fully organized as churches) in California. All but six of these fellowships are affiliated with the Congregational Christian churches; the remainder are Presbyterian. The California churches have their own Conference, or "Union," and the rest of the churches belong to the "Armenian Evangelical Union." These Unions operate along the same lines as Associations or State Conferences.

The total number of Armenian Protestants in the United States is roughly 10,000, the majority of these belonging to the Armenian Evangelical churches of the East. About a tenth of the church membership was in the armed forces of the country during the war just concluded.

The total of these churches' budgets in 1944 was nearly $120,000. The giving to benevolences and missions was particularly generous, although given on the principle of letting "thy left hand not know what thy right hand doeth." The total figure never appears in the *Year Book* of our Congregational Christian churches because it is not recorded in the books of the treasurers of our denominational boards. Missionary gifts go into the treasury of the Armenian Missionary Association of America, the official agency of all our missionary activities at home and abroad. This Association, organized in 1918, functions as the "board" of the Armenian churches.

Here, too, initiative passed from the American Board for Foreign Missions to the "native church." But the co-operation between "mother" and "daughter" goes on with a plan that has worked smoothly and successfully between the representatives of the Prudential Committee and those of the Armenian Missionary Association since 1927. It is at the instance of the latter organization and through its leadership that a campaign for at least $100,000 is being carried on with marked success in connection with the centennial of our churches.

It is no exaggeration to say that the Armenian Evangelical churches in America have brought to the churches of their own group the inspiration and religious fervor of the Pilgrim Fathers. Their faith has been strong, and tried by fire and sword. Their traditions have been more deep-rooted than one is apt to find among the churches which are subject to the fast-changing moods of this land and to strong forces active both within and without. Perhaps the most genuine type of Congregationalism is to be found in the immigrant churches.

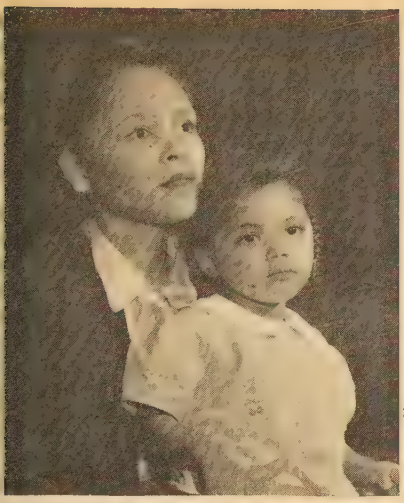
We might say that these churches have, at least in a measure, returned the talent with an addition to the original gift. They have held fast to what is pure, noble and good. They had a debt to the country, and they are paying it—imperceptibly, perhaps, but effectively.

As in all national churches, the time will come for the Armenian churches when the native language, which is still predominant in our services, will yield to English. Old traditions will go with the language. One cannot say when that time will come, but traditions are already breaking up. The younger generation are Americans in spirit as well as outlook and language.

However, nothing can daunt our belief that these Armenian Congregational churches have served a vital purpose in preserving values which make of our people the kind of Christian citizens envisioned by the earliest founders of this great commonwealth.

Mr. Bedikian is minister of the Armenian Evangelical Church of New York.
Illustration on page 20 by Alexander Alland

Gethsemane Armenian Church in Los Angeles shows Spanish architectural influences



A distinguished Negro views a century of progress

Negroes

CHARLES S. JOHNSON

CONGREGATIONALISM and the development of Negro life and leadership have been closely linked in American history.

This is just another way of illustrating the historical relationship of our denomination to the development in America of a Christian democracy. The number of Negro Congregational churches is not large, but the influence of the denomination upon the group, notably through the pioneer work of the American Missionary Association, and more recently, the Church Extension Division, has been profound. A century ago this year, the convention call which resulted in the founding of the Association linked "the propagation of a pure and free Christianity" with the building of a world free from caste.

The earliest successful effort to constitute a group of Negroes as a working body to our Congregational churches was the establishment of the Dixwell Avenue Congregational Church in New Haven, Connecticut, seventeen years before the Association was founded. Between 1846 and 1861 the Association established missions among colored refugees in Canada and gave aid to mission churches which would preach the gospel of abolition.

This was as unthinkably right a century ago as is an attack on the present-day customs and laws supporting racial segregation and discrimination in a Christian commonwealth. Slaves who made their way north were befriended. Men and women in the South whose consciences disapproved of slavery were enlisted in a nation-wide movement toward freedom. After the outbreak of the Civil War, wherever the northern armies went, missionaries of the A.M.A. followed to set up schools for the freed slaves. Long before the maturing conscience of the nation devised such an intelligent instrument as U.N.R.R.A., they were the builders who followed in the wake of the destroying armies.

Commenting on the fact that the early emphasis of the Association was on schools rather than churches, Augustus Field Beard says, "It was clearly seen that in the real progress of religion, anything reasonable, stable and permanent must begin and keep pace with Christian education.

For a century the work of the A.M.A. has paralleled the development of our nation, with education and research in race relations

If emphasis appears to have been placed upon the schools, it was because they were the foundations of the churches. . . . But from the first the school was an embryo church. Everyday services and Sunday schools found their home in the schoolhouse."

In 1866 the first chapel built by the Association in the South for the special use of colored people was opened at Memphis, Tennessee. It was burned in a race riot that same year. But by 1867 there were at least ten such Congregational churches, all with white pastors from the North. During the seventies a special effort was made to organize more churches. Progress was slow at first because of the hold of the more evangelical sects upon the Negroes. They had had little preparation for the more intellectual and ethical type of religion typified by Congregationalism. Its self-governing tradition was also unfamiliar.

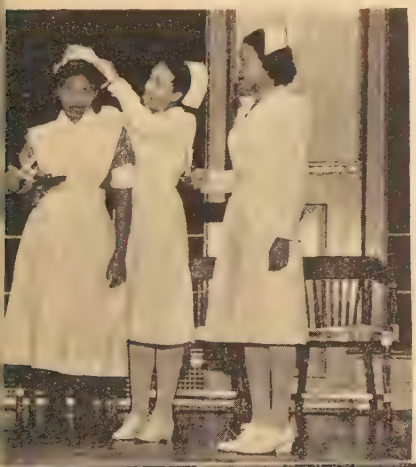
Nevertheless, by 1886 the Association reported under its care in the South 112 churches with eighty-nine pastors, thirty of whom were white and from the North. In addition, Negro graduates of A.M.A. theological schools often carried into other denominations the spirit of free inquiry and the reverence for personality learned in these schools.

Some of the Congregational churches in the South have made vital contributions to the Negro people and to the community at large. Dr. Henry Hugh Proctor, educated at Fisk (an A.M.A. school) and at Yale made the first Congregational church at Atlanta not only a successful church with a congregation of over a thousand, but a community center with recreational and other facilities, and a home for colored working girls. This church was described in an article by Bruce Barton as "The Church That Saved a City," because of its work in the Atlanta race riot.

Long before the issue was raised in other denominations, the leaders of the A.M.A. were deeply troubled by the question of the "color line" in

churches. In the chapels and churches under their care, they stood staunchly by the principle that "a Christian church ought to stand ready to fellowship any one of any race whom Christ fellowships, and that it should turn no one away from its communion because of his race or color."

Instead of following customs that could not be morally sanctioned, the consistent effort of the denomination has been to change them. This explains why it was the founder and supporter for the century of most of the highest ranking of present day Negro colleges and universities. It explains the sustained programs of interracial association in church and school leadership, the influence by high example upon the educational standards in the southern states, its work with the Indians, Puerto Ricans and the similarly neglected white mountaineers of the Southern Highlands.



Negro church work of the Congregational churches in the South is no longer under the supervision of the American Missionary Association. In 1936 this work was transferred to the Church Extension Division. At that time there were 245 Congregational Christian churches for Negroes in the South, of which 220 were self-supporting.

The Association, however, although it no longer supervises the church work, and has been able to turn over all but a handful of the 600 or more schools which it has founded, to public or independent sponsorship, is still pioneering on the uncharted

Top, the choir of Fisk University; center, nurses' graduating ceremony at Dillard University; bottom, an interracial study and discussion group

frontiers of our troubled society.

In the educational field it is exploring through the remaining Negro secondary schools the possibilities and essential new values of a functional education for what is rapidly becoming a new society. In 1943, recognizing that something more than education of Negroes, something more than the establishment of churches, was needed for the removal of the "sins of caste," the Association created a Department of Race Relations with a special responsibility for establishing "non-institutionalized" ministries of reconciliation in communities of Negro-white tensions in the United States.

This department is exploring and helping in the development of all possible constructive techniques of community organization and public education which promise to bring about better racial understanding and a lessening of tension. These techniques include assisting communities to survey their own problems and to set up programs for intercultural education and democratic living, training of leaders for work in the field of race relations through institutes and apprenticeship, and the development and circulation of educational and audio-visual materials.

The care and spirit of the new pioneering venture in the field of race relations are revealed in the idea of the Common Ground program. Over the past three years the program has been of three general types: (1) work in areas where major racial clashes had occurred or were immediately threatening; (2) work in areas with new, precipitant and unprecedented Negro mass migrations, producing general social disorganization and symptoms of racial tension, and posing special problems of community adjustment and city planning; and (3) specialized common ground programs, as, for example, the development of intercultural and interracial educational programs in the public school system of Detroit, and coöperation with the National Committee on the Housing Emergency in an effort to promote a government-sponsored private building program of permanent housing for Negroes in Cleveland.

Work of the first type is represented by efforts made in Mobile, Alabama, and Detroit, Michigan.

Work of the second type is represented by a rather comprehensive program organized in San Francisco, California, and Pittsburgh, Pennsylvania. These are major defense areas of the country which had experienced a radical and disturbing internal disorganization as a result of heavy in-migration. Work of this sort provided the opportunity for a constructive, long range, community-wide common ground effort. It is of unique importance in the fact that, as a single common ground undertaking, all of the strategic organizations of an entire urban community are mobilized in a program of study, analysis and planning.

Work of the third general type has concentrated upon special problems in urban areas involving the Negro.

In supporting this program our Congregational Christian churches, as has been their tradition, are giving more than lip service to the goal of "one people." In each period of American history, Congregationalism has found concrete ways in which to express its spirit of equality for the individual and of freedom of conscience. Today, the most dire threat to that spirit in American life is racial antagonism and the doctrine of racial exclusiveness. In combating these evils today, Congregationalism is only carrying on its great and high tradition.

Dr. Johnson is head of the Department of Social Studies of Fisk University and Director of the Department of Race Relations of our American Missionary Association.

Illustrations from Alexander Alland and Marion Palfi.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

We people of earth talk much about "one world" and "one people."

Scientists, statesmen and spiritual leaders alarmingly proclaim that henceforth this globe will be inhabited by "one people" or by *no* people. Others assert that the race is on, no longer between "education and chaos" but between the survival of the one-alone and the all-together.

Men are trying desperately to set up a framework of world government wherein many peoples can live as one people. However, the togetherness of human society is not so much of outward organization as of inner inclusiveness in concern and devotion. The true measure of a humanitarian and of a Christian is the distance from self at which he ceases to think, feel and act in terms of "our" and begins to say in his heart and will, "Mine and thine."

This horizon point between "our" and "mine" and "thine" betrays the world mission of the church at many places. It denies the foundation concepts of Christianity, the fatherhood of God and the brotherhood of man. It keeps sects and denominations alive long after the values therein have passed away. It is a chief barrier to interdenominational coöperation and church union. It is the stumbling block over which many good men miss the portals of the church.

Church leaders need to be particularly aware of this sin—missing the mark. It taints with hypocrisy many demands the church makes on government and economics for the removal of moats that are visioned through eyes full of beams. It leavens the inner life of the Fellowship with envy, pride and disloyalty.

We cannot build "one people" in the world until we are "one people" in the church. Our rejoicing over the appearance of interracial churches and our worthy pride in the many nationalities that find a church home in our Fellowship reflects our guilt of conscience and the sorrow of soul.

Sometimes we say "our" and yet cling to "mine and thine" in our thinking and our unconscious behavior. Unless we watch ourselves carefully this happens in unified promotion, in church mergers, and in the practices of free fellowship. It even creeps into the work of a Postwar Emergency Program.

A study of the chart in this *Herald* and in the State Conference Magazines indicates that although we have a strong and unified program of benevolences, a whole block of our churches contributes more to causes outside our Fellowship ("Other Gifts") than they do to our own benevolences. This is true not only of churches of non-Anglo-Saxon background. It happens in many other churches also. Not including gifts to the Committee for War Victims and Reconstruction, a larger portion of our offerings go to "Other Gifts" than to any one board or to all the Conferences. We proclaim "our" but support "mine and thine."

"So shall God's Kingdom come in might and power, when all can pray, not mine, or thine, but our."

A. D. Stauffacher

This minority bore the brunt of wartime hardships

Japanese-Americans

R. T. Susu-Mago

THE story of the coming of Congregationalism to the Japanese in Hawaii and on the West Coast is a story of the missionary zeal of the early graduates of Doshisha University in Kyoto, Japan.

These young men followed the emigrants who ventured across the Pacific in search of better living. They came to preach Christianity to laborers on sugar plantations and farms, on railroads and in logging camps. They found many a task for which their theological studies had not prepared them.

Conditions in labor camps run by exploiting contractors in those days were such that these brave young missionaries became social engineers. Out of lawlessness they brought community spirit. Their churches became centers of social life. They organized boarding homes to furnish decent housing and food to single men and women. Many churches set up night classes in English for adults, and Japanese classes after school hours for their American-born children, in order to foster unity of family life.

The missionaries mediated differences between employer and employee and did what they could to raise the moral standard of the community. Gamblers and exploiters of vice resented their efforts, and many missionaries were beaten or threatened. Yet they kept on.

As a young boy, the writer watched an angry mob march upon the parsonage in a plantation town. Profanity and threats challenged the pastor to come out. Mr. Sokobe, as was his evening custom, was in his study reading aloud from the English Bible. He calmly finished the chapter, closed the Bible and walked to the front gate. Throwing it open, he demanded to speak to the leader of the mob. There was a hush, then muttering and much turning of heads, but no one answered the challenge. When he had asked again for the leader, without result, he began to speak about fomenters of trouble who were the first to hide in the face of opposition. As he talked, the mob grew silent and soon dispersed. Years later, many of those who had come shouting to his gate could be seen in

is congregation, baptized members f the church.

The congregational form of church overnment gave these Japanese orkers an insight into the processes f democracy. As they joined the hurch, they were trained in the raditions of responsibility and fair lay. Each new member was given task to do. At general meetings ach had an opportunity to express imself, and the majority vote deided matters. All of this was very trange to laborers who, all their ves, had submitted to authority. he church became the one place here they were free and could put nto practice the newly-learned prinples of democracy.

hear sermons in their own language, united with Japanese Methodists in an Oakland church. Democratic processes soon became an issue, however, and the Congregationalists organized their own church which soon became firmly established.

Another church was started in Santa Barbara with Hajime Kawata as pastor. He was a man who sought the good in every soul. His kindness brought about his death when the enemy of a gambler he had bailed out of jail, broke into his parsonage and shot him.

At the present time there are fourteen churches of Japanese-American heritage, descendants of these early churches. The early pastors are now

'oung Japanese-Americans and Caucasians mix freely on many of our college campuses

At the beginning of this century here was a great migration from Hawaii to the Pacific Coast. New Congregational churches sprang up in rapid succession. In San Francisco Japanese Congregationalists first met with Chinese, and then, in order to

scattered or gone to serve in many other parts of the world. The churches grew, however, and flourished until the outbreak of World War II and the attack on Pearl Harbor. The evacuation resulting from war hysteria changed considerably

the pattern of the Japanese churches. Congregations were broken up. Pastors in many cases were separated from their members, their support withdrawn.

But at the time when churches in the relocation centers were penniless, our Board of Home Missions supplied them with church school materials, magazines and other necessities. It gave the pastors salaries comparable to the War Relocation Authority's professional pay. Young people were given college scholarships through the National Student Relocation Council. Even non-Christians were helped on recommendation of ministers in the centers. Congregational Christian churches coöperated generously with the national movement that supplied all center children with Christmas gifts.

Now the camps are closed, but our Committee for War Victims and Reconstruction, through our Board of Home Missions, continues its help by placing Nisei ministers in cities where they can help relocatees find church homes. The effort is in accordance with the decision of the Home Missions Council to discourage the reorganization of segregated racial churches for the English-speaking, thoroughly American Nisei.

The Japanese Congregational churches have passed through as critical a test as any group in wartime America. Individually, their members are stronger for the ordeal. As a segregated entity, however, they have been considerably weakened, which paradoxically means progress toward unity. While Japanese-language services for non-English-speaking adults will be needed for some years, it is a forward step that Congregationalism has taken in promoting the integration of Nisei life into Christian American life. If it now becomes increasingly possible for Nisei ministers to serve churches of white and other races, we shall feel that Congregationalism has become truly color-blind, and that the kingdom of God is on its way in America.

Mr. Susu-Mago is minister of a newly organized interracial church in Los Angeles.

Illustrations on pages 28 and 29 from War Relocation Authority.

Our Japanese church in Santa Monica, Calif., is characteristically neat and well-kept

Helping Through Prayer

It is easy today for idealists like preachers and missionaries to overstate the truth that lies in the phrase, "one people in one world."

There is much reliable evidence pointing to the facts that people are different, so different and so divided that it requires a lively imagination to see them as "one people" and that while this world is in reality "one planet," its people are so far from being as closely united as air-minded travelers and administrators love to think. Radio, airplanes, atomic energy and the like are increasingly persuasive arguments for world community-mindedness and world unity. But the masses of people on all continents think little about the actual interdependence of all peoples and the shrunken planet we call the earth. It is the fashion in many circles to be indifferent to the new world of human relationships in which we live today.

Are Christians just plain crazy when they try to tell the world that all men are equal in God's sight and that all men are brothers and should therefore act like brothers? The most discouraging thing one can do today is to read the daily newspapers. They are well-nigh filled with reports of unbrotherliness and strife. The most encouraging thing one can do today is to stand at the foot of the cross of Christ and to realize what God in Christ means to humanity. Among other things, he is God at work creating a brotherly world.

In the matter of interracial relations it has been the experience of many an American Board missionary that one must be willing to do at least two things: *first,* decide to approach any problem that may arise with the positive conviction that people of every race are children of God and therefore endowed with capacities which literally cannot be defined or accurately predicted. In the realm of the personal, when God gets to work through friendly neighbors and colleagues, unexpected things happen. We should expect them to happen. We should expect people to grow and to reveal surprising talents and deeply Christian attitudes. This means refusing to let prejudice rule.

Second, engage in activities in cooperation with people of another race or of other races, aiming at the high goals of a brotherly civilization. There is nothing like absorption in common tasks to prove to stubborn doubters that racism is a bogey. It is a lion in the path of every courageous Christian pilgrim, but it is a chained lion. In this realm there is no obstacle that cannot be overcome and almost forgotten when the power of Christian love and ingenuity is released through coöperative service in the name of Christ.

Therefore, I ask each one who reads these words to choose a suitable place and time for unhurried meditation and prayer on the subject, to read again what I have said in the light of Luke 12, or of some other passage of Scripture, then to pray by name for every person of another race whom you know well and to pray for our churches and for every organization you know dedicated to good will among the races. God will surely richly bless you and make you a greater blessing to others.

Fred Field Goodsell

Our German churches are sturdy, diligent and generous

Germans

CONRAD SAUER

OUR church needed improvement in several ways, but no one seemed interested in spending money on a dying German church.

"But the introduction of English brought new hope and assurance. The Ladies' Aid decided to furnish paint and varnish for the redecorating of the church. . . . It was found that two young people would paint the major parts—and without pay—while others would do the minor parts. Now our church is painted for less than a fifth of the cost we had anticipated. The trustees repaired a leaky roof . . . others repaired the leaking cracks in the foundation. The trustees also ordered $67 worth of hymnals—and we were given a raise of $200.

"Now need I say that our church has won its battle?"

So writes Benjamin Rieger, minister of our Friedens Congregational Church in Culbertson, Nebraska. His community church is one of our 196 German Congregational churches in this country, a group boasting a membership of 27,633, the largest by far of any of the foreign-language church groups within Congregationalism. The tenacity and industry of his congregation is typical of the heartiness and earnestness which has characterized our German churches since their beginning in the middle of the nineteenth century.

In those years, small parishes of thrifty, hard-working people, guided by pastors of fire and courage, sprang up all through the middle and far west. These immigrants came from Germany proper and from German settlements within the boundary of the former Russian Empire. They settled in Iowa, Nebraska, Colorado, South Dakota, Washington and Montana.

Many of these people reached the United States in time to become homesteaders in the open West, others in time to build up the sugar-beet industry in the western states. Still others found their places in shops and factories. They were a people imbued with religious zeal, freedom-loving, accustomed to hardships and work, knit together by common customs and ways of life to which they clung persistently in the new land.

Soon the German settlers realized the beauty of their new surroundings and became attached to their new homes. But a great need was felt by many—for a church in which to worship God. Our people missed their church home and their hours of worship. Different denominations opened their church doors to us and bid us welcome to worship with them. But when the Congregational Home Missionary Society and the Church Building Society, now consolidated in the Board of Home Missions of our Congregational Christian churches, helped us to organize, to erect church buildings and to secure pastors, we said, "This is our church."

Though Congregationalism was a word that many of us could not pronounce, though the organization was strange to us, leaders sprang up among our own people, and we established churches in which we

arried on the tradition of our cus-oms and our language.

Yet these same customs gave our eople a feeling of isolation. They ound it difficult to accept as fellow hristians those who differed from nemselves in manner of worship. ut now it must be said that after ears of work with our Board of Iome Missions, and through the ne coöperation of the various State uperintendents, both older and oung members of our German hurches have come to understand the eeper fellowship of our Congrega-ional Christian churches.

As the process of integration progressed in America, our churches became more and more a part of the American picture. They began to participate in English conferences. Services are more frequently held in English, and this reunites in the fellowship of the church the American-minded youth and their elders who cling to the traditions of the Old World.

Mr. Rieger reports the stimulus to the life of his church when English services were adopted: "After emphasizing for over a year the great need for English in our services,

when calling on the older German people, they finally consented at the annual business meeting to have half English and half German services. Immediately we could see results. Young people who had not been in church for years have begun to come again. Some have never missed a Sunday since we introduced English."

Yet our German churches take pardonable pride in the knowledge that they have made notable contributions to Congregationalism as a whole. One of these is the high standard of education which they set for the seminaries and colleges which they founded. One of these is Doane College at Crete, Nebraska, nationally known today as one of the most progressive among church-related colleges. Another is Yankton Theological Seminary, a part of Yankton College at Yankton, South Dakota, an important source of leadership for all our German churches.

A second contribution is the example which our churches have set to the rest of our Fellowship in giving to missions. Some churches feel a certain contentment only when they have given more for missions than they have used for the expenses of the home church. In Selby, South Dakota, fifty-seven families comprising our church there raised $1,526 for missions in one year. At Bethune, Colorado, in the dry farming area, sixty-nine members gave $1,556 for missions in one autumn. Nor are such instances exceptional; indeed, they are the rule.

As America draws nearer the ideal —from many into one—we of the German Congregational churches recognize that others have contributed much toward making our spiritual lives fuller and better. May it also be said of us that we have given our share for the enrichment of the larger fellowship of our Congregational Christian churches.

Mr. Sauer is pastor at large for German churches under the Church Extension Division of our Board of Home Missions.

Illustration on page 33 from Black Star.

This church in Lincoln, Nebraska, symbolizes the solidarity of all our German groups

Our Mexicans enter the main stream of American life

Mexicans

Carlos A. Avila

Ay, Mamá, después de tanto tiempo estoy en casa. Y cómo están todos en la iglesia?" ("Oh, Mother, at last I am home. And how are all the folks in the church?")

That is the first question our returning servicemen in Chino, California, are asking. Their church has meant so much to them throughout their lives! Here are their friends of the same faith, of the same language and of the same Mexican background.

The Chino church is just one of a small but vigorous group of Mexican Congregational churches in the southwestern United States. They have sprung up like hardy plants of the desert in New Mexico, Texas and California, and they grow to enrich the lives of Spanish-speaking people.

Does it surprise you, who know the elm-shaded churches of New England, to learn that your fellow Congregationalists are meeting in primitive adobe brick buildings, some of which they have constructed themselves? Little cash, but much loving care went into the erection of these churches. They are a symbol of our way of life.

The Southwest is stamped with the rich cultures of the peoples who inhabit it. Through the mountains, canyons and deserts roam the Indian descendants of the old Spanish conquistadores, the "Anglo" and the more recently arrived workers from Mexico. To this region of mixed races and strong traditions, the Congregational Home Missionary Society, through the devoted leadership of Dr. Josiah Heald, of precious memory, came to offer its ministry and to establish missions in the late nineteenth century.

In size and numbers, the churches are small. They are little churches with big working programs located at strategic points in the midst of densely populated Spanish sections. In one instance the church reaches out to several nearby communities where there is no religious work other than an intermittent Catholic service and where homes are opened for services as there are no church buildings.

Medical help was badly needed in these poverty-dry regions. Disease resulted from lack of proper food and unsanitary living conditions. At first a doctor traveled miles to care for

the sick in tiny distant plazas and to give instruction in hygiene and public health.

Later a small hospital was started in Cubero, New Mexico, which was moved to Grants and named Grants Congregational Hospital. It provides medical service between Gallup, sixty-five miles to the west, and Albuquerque, nearly 100 miles in an easterly direction. A nurse serves there and a resident doctor will be engaged as soon as possible.

The schools and playgrounds that were built in conjunction with our churches have contributed in no small way to the enrichment of the lives of our people and to the deepening of the spiritual values which they find in worship. Wherever the Society established churches among small groups of Indians or Spanish-speaking folk, our American Missionary Association built little adobe church schools as well. The public schools did not open until 1890, so our schools met a crying need and democratic education in the Southwest began in them.

Our young people have been eager to take part in our recreation and teaching programs and through them "have found their way into the main stream of American life." We have found that "it is not the barrier of race which separates the Mexican from the American way of life, but the removable handicaps of poverty and ignorance." Our young people whenever possible, strive to cross these barriers by going on to high school and university training.

Mexican workers, plunging from the simple life of their homeland into an industrialized social order, need the counsel our pastors give them.

Pearl Walrath, extension worker, and members of our church in Albuquerque, N. Mex.

Our churches are often small and simple. Children in San Mateo, New Mexico, carried water from the irrigation ditches so that their parents could shape adobe bricks for the church. In Barstown, California, an old schoolhouse was remodeled by church members into a home for the pastor. The church in El Paso, Texas, had been re-roofed and redecorated, and basketball and tennis courts have been built. Beside the church at Pomona, California, there is a large neighborhood playground. At the close of the first year, the Mexican pastor who served as playground director had a most satisfactory report to make: juvenile

delinquency in the city had been cut by sixty per cent.

In Gallup, New Mexico, the whole exterior of the church was painted by a former pastor and a group of boys. Two years ago, the pastor, his family and some of the young people entirely redecorated the interior with fresh paint, varnish, curtains and velvet drapes. Now they are hoping to secure pews instead of the ugly wooden folding chairs which they have been forced to use for years.

And who are the pastors, the men who guide these projects? In most cases they are leaders from among our own Spanish-speaking people who understand our needs and are equipped to help, some of whom have been trained by our Board of Home Missions. They are not only friends to the members of their congregations, but also their counselors and guides through many difficulties.

The Mexican people are seeking ways in which to build themselves into the community. They are no longer content to remain a minority group of Christians forming one unit of service. Some of the older people still remain aloof, but we have seen great changes in the last few years. We now have members in the Rotary Clubs, Chambers of Commerce and city recreation councils and cultural societies, and we have contributed earnest workers for the Red Cross and war relief.

At El Paso, Albuquerque, and Gallup, there are occasional union meetings and much coöperation between our English-speaking and Spanish-speaking congregations. One of the avowed aims of the Conference of the Southwest is to bring the two groups more closely together with the thought that some day they will blend indistinguishably.

Everywhere you go throughout the Southwest visiting our Spanish-speaking churches, you will find the same courtesy as in old Mexico—warm smiles, friendly greetings, the tables always set with a few extra places "in case anyone should drop in," and the same gracious welcome, "Aquí está sua casa." ("This is your home.") Do accept our invitation and come to see us.

Our Mexican church in Pomona, Calif., helped to lower the city's delinquency rate

Mr. Avila is minister of our church in Chino, California.

Illustration on page 35 from Ewing Galloway.

Our future policy derives from a historic heritage

Resources for Tomorrow

TRUMAN B. DOUGLASS

THERE can be no hope of "one world" unless we Americans, within the more intimate community of our nation, can become quickly and in reality "one people."

As indicated on a small scale in this number of *The Missionary Herald*, our Congregational Christian churches have played a basic and indispensable role in the bridging and filling up of the wide fissures in our national life.

This foundation of solid achievement is unparalleled in any other denomination in America. Our Congregational Christian churches, through their authorized agencies, are now moving out onto new frontiers of interracial action. This venture requires the same pioneering spirit which laid the foundations of our historic program of fellowship.

For this task we shall need all available resources and techniques. It would be well for us to know what they are.

First, we Congregational Christians can draw strength and wisdom from a great tradition. We can look to it without corrupting pride, for it is not of our doing, but has come to us as a gift from our spiritual forebears.

A part of this heritage is the pure and unambiguous motive which lies behind the whole enterprise of expressing Christian fellowship for the members of racial and national minorities in our country. Our work has never been characterized by that self-conscious reaching down to the miserable and benighted which has infected much "uplift" activity. From the beginning, our work has been saved from paternalism and sentimentality by a masculine, prophetic demand for justice. It has always aimed as a movement not to "do good" to unfortunate people, but to enable them to claim for themselves their full rights as citizens of the United States, and their full dignity as members of the human community.

A *second* important resource in the task of making our nation "one people" is the inheritance of great institutions which have been committed to our trusteeship.

This is a day when institutions are frequently subject to disparagement, being regarded as centers of social inertia. We suspect that their influence is conservative rather than progressive. But we must not forget that institutions are sometimes conservors of the best in our common life.

This is particularly true of the great Negro colleges and schools which our Congregational Christian churches have built and helped to sustain. Through them we are enabled to *act* better than we *are*. They hold us to the task through days of weariness and doubt when we should otherwise withdraw from the struggle. They give us a staying power which we should not have if left to the mercy of our faltering good intentions. They raise the quality of our corporate action above the average of the purposes we entertain at any single moment, to the level of those noble faiths and dedications

embodied in these magnificant institutions.

A *third* and newer technique at our command is a series of half-hour weekly radio programs, directed by our Radio Department. They deal with the problems of minority groups. These programs, currently broadcast over the entire western network of the Columbia Broadcasting System, are largely dramatic in form. Each concludes with a brief talk by such a person as the Governor of California, Moderator Ronald Bridges, or Frank Sinatra. The cost of production has been met by our American Missionary Association, the Julius Rosenwald Fund and interested persons on the Pacific Coast.

A *fourth* significant resource is the annual Institute of Race Relations held each summer under the auspices of the Race Relations Department of our A.M.A. The second annual Institute was held during a three-week period last July at Fisk University in Nashville, Tennessee. One hundred and seventeen persons attended at their own expense, many of them using their vacations for this purpose. They were ministers, college and high school teachers, editors, social workers and civic leaders responsible for race relations programs in their local communities. The third Institute will be held this coming summer, again at Fisk.

A *fifth* factor in our interracial activities is the churches serving national groups who came to our country more recently than others of us (for all of our "old families" came originally to these shores as immigrants). These churches are taking an increasingly large and responsible part in the affairs of our Conferences and Associations. They are generously supporting the missionary work of our denomination and are sending men into our ministry. The policy of our Board of Home Missions has been to avoid forcing the process of assimilation, at the same time offering to these churches all the services of our denominational agencies and opening wide the door of fellowship. An important recent development is the coöperation between our Division of Christian Education and Yankton Theological Seminary, in Yankton,

South Dakota, in expanding the facilities of the Seminary to provide training for leaders of both English-speaking and German-speaking churches, with special emphasis on the rural ministry.

A *sixth* resource upon which we can count is the Race Relations Department of our A.M.A. which is under the direction of Dr. Charles S. Johnson. It recognizes that in the field of interracial action the good will of churches and communities often outruns their knowledge of sound methods and strategy. Therefore the Race Relations Department furnishes expert counsel on practical programs for the relaxation of racial tensions and the growth of understanding and coöperation among cultural groups.

Two important interracial churches have been established on the Pacific Coast, where patterns of intercultural relations are still fluid. One of these is receiving financial aid from our A.M.A. and the War Emergency Department of our Board of Home Missions.

While these are important symbols, the transracial program of the local church is not limited to this deliberate type of approach. A recent poll reveals that more than 270 of our churches have in their membership representatives of two or more racial groups. It is increasingly clear that the purpose of our denomination is not so much the planned establishment of a few interracial churches as the realization within all our churches of a more inclusive Christian fellowship.

A *seventh* resource is the newly expressed purpose of our Fellowship to marshall all its forces in a program of interracial study and action for the next two years.

This program was approved at the midwinter meeting of our Missions Council in January by the representatives of all our Boards, and was referred to the General Council for implementation.

The year 1945–1946 is set aside by this proposal as a year of study of the whole interracial problem, and the year 1947–1948 as a year of action. Further announcement will be made about the details of this program.

It is impossible to list here all the other significant and encouraging work which is being done. Much of it is of an authentic pioneer character. It is being carried out and projected in our young people's camps and conferences; in colleges related to our denomination, in at least one of which (outside the group of A.M.A. schools) an important faculty post is held by a Negro; and in the effective community leadership of Congregational Christian ministers and lay workers. A complete catalogue would doubtless be deceptive and give us a false sense of achievement in the presence of what must after all be regarded as extremely modest accomplishments. Indeed, the very awareness that all this lies in a "problem area" is evidence of the partial character of our Christian discipleship and the incompleteness of our church Fellowship.

But something has been achieved through the labor of the years. More is yet to come. The churches of our Fellowship, invigorated by their great heritage, are hearing a summons to a kind of leadership which they alone can give in the making of "one people" to take a responsible place in "one world"—failing which, we shall have no world at all.

Dr. Douglass is Executive Vice-President of our Board of Home Missions. Illustration from Alexander Alland.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for month of December, 1945, $6,059.29
Total income June 1, 1945 to December 31, 1945, $34,945.51

Four postwar Home Mission Study Tours are planned

Seeing is Believing

PERCY CHANDLER LADD

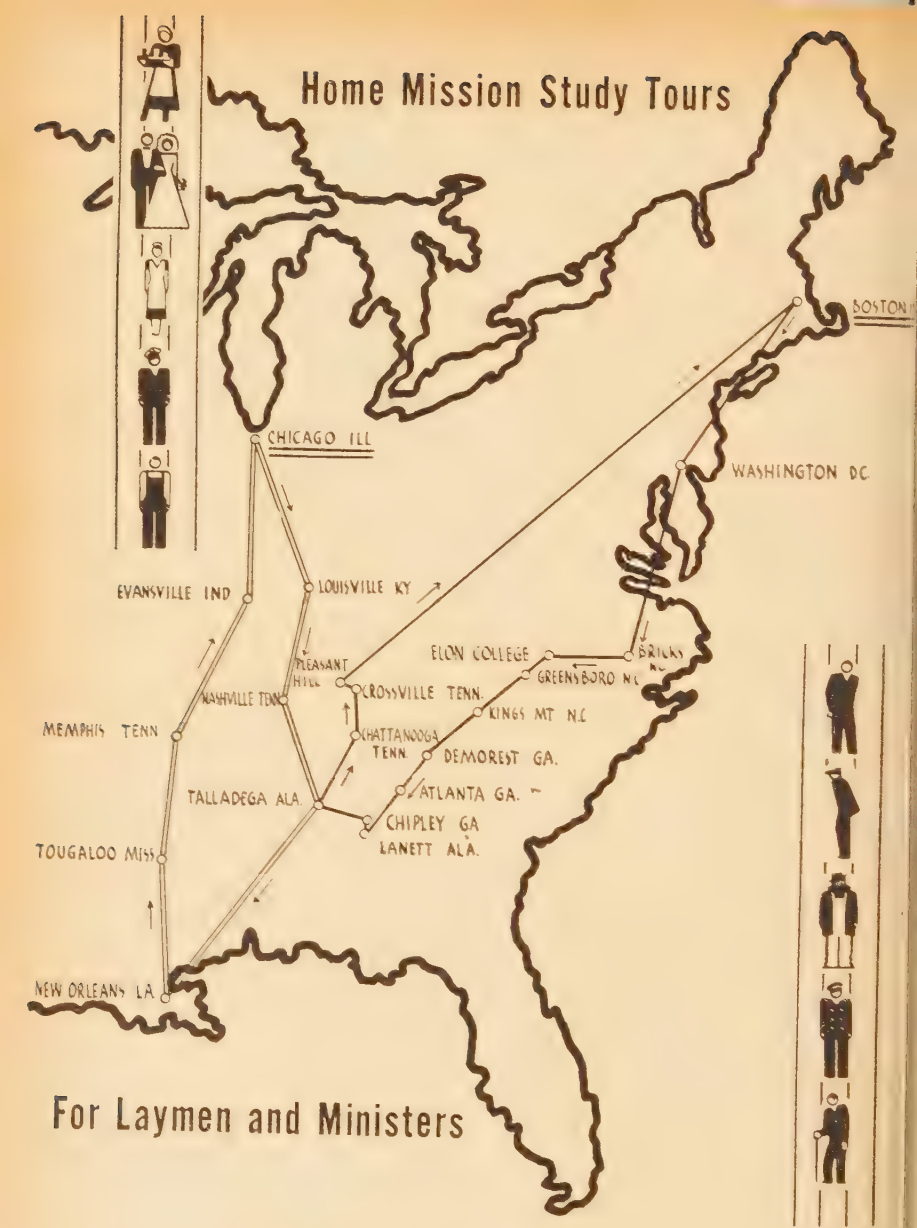
NEVER before have home missions been so real to me! Never before have I realized what opportunities are provided by our churches for the underprivileged people of our South-land!

Of course, I had always believed in missions and the work of the various service agencies of our Congregational Christian Fellowship. But seeing is believing. Since I took the *Home Mission Study Tour* with a congenial group of fellow ministers and laymen, missions have meant something alive and exciting.

I had never been farther south than Mount Vernon. South of the Mason-Dixon line was everything I had read and pictured. The pinelands through which the peninsular campaigns had been fought. The broad street and brick buildings of Richmond. The first scattering of Negro shacks, crowded and tumble-down. The first sharecroppers I had ever met. Jamestown! Williamsburg! And Hampton!

Especially Hampton, its very stones full of history. There were its "sung-up" building, the memorial library, a postcard on which a Hampton youth was pictured reading to his grandparents. I read a notice on a bulletin board like that on college bulletin boards everywhere: "Will the person who took my notebook please return it." There were a chapel service, a tour of the class rooms, a conversation with a student about his home, his previous schooling, his reasons for coming to Hampton, his means of financing himself, his plans after graduation. Hampton —an oasis of opportunity!

Next day, deeper into the South. Across the long James River bridge we went, through swampy lands, past the first cotton field hugging an unpainted shack, a Negro hovel. Then Bricks Rural Life School for Negroes. What a supper we had there—all the southern dishes you have ever read about! At the evening meeting Mr. Mayo told about the cooperative, Mrs. Reed about the garden projects, and Mr. McLean, director, about the new crops they were planting. On these 1200 acres a dozen families provide a demonstration of what farming might be in North Carolina. We stayed overnight in a dormitory. Next morning



we were out among the freshly painted, tidy cottages.

So many sights I saw—sights that had hitherto been just so many words in a book! The moss hanging among the branches, the vast tobacco fields and then misty Charleston. Next morning we visited Avery Institute,

here I saw teaching as good as any
n Burlington, Vermont. Avery is
he only school in Charleston where
ne Negroes can receive competent
nstruction.

Deeper into the South, then, along
ne coastlands and the wide bayous,
ne country of Fanny Kemble's
eorgia letters, until we reached
avannah and nearby Dorchester,
nother coöperative community of
egroes. I browsed about the class-
ooms, the manual training building,
ne library with its too few volumes,
nd then wandered out to see the
oultry. There I found P. K. Such
boy! "One of nine or ten children.
ome work in Savannah. I want
hooling. I want to be a farmer. I
ave a project. See these hens."
nd I saw, too, the reason for Dor-
nester Academy.

Up through Georgia, with the
vely peach orchards in pink bloom,
ne pine slash and the tenant farming.
n to Atlanta, where industry sprang
p in the midst of agriculture. We
ent to a Negro church and heard
formal, good singing, a beautiful
ayer, a moving address. The next
ay we visited Atlanta University,
ne offices of the only daily Negro
ewspaper, a beautiful life insurance
uilding and many other evidences of the Negroes' economic independence.

North again into the hills, past new textile towns, to Demorest and Piedmont. I can scarcely describe fully what these schools have meant to the people they serve.

On into the mountains. We saw the homes of the mountain people. How do they earn a living? That hillside of corn will surely run off into the brook, come the first good rainstorm. Then over the range to Knoxville and on to Pleasant Hill.

For sixty years Pleasant Hill Academy has stood in the heart of the Cumberlands. The American Missionary Association began it at the request of the local people. It has made a vast difference in the quality of homes, farming, community life and church life. Academy, hospital, church: a trilogy of community influences.

Our twelve days passed too quickly. But how profitable they were! And now that gas and tire rationing is over, the Missions Council proposes four *Home Mission Study Tours* this spring. My experience was one of the most valuable of my life. I recommend them to all who can go.

Dr. Ladd is former minister of our College Street Church in Burlington, Vermont.

Four Home Mission Study Tours

Two Southern tours are scheduled this Spring. One will leave from Chicago on April 24, returning on May 8. Travel will be by automobile. Expenses will be pro-rated. Estimated cost per person is $40. For detailed information, write to the Rev. Howell D. Davies, 19 So. La Salle Street, Chicago, Illinois.

Another motor tour is scheduled to start from Boston, April 23, returning May 8. Estimated cost per person is $75. For detailed information, write to the Rev. James E. Walter, 14 Beacon Street, Boston 8, Mass.

Two tours to Indian Reservations are planned for the Spring. Tour No. 1 will be to the Fort Berthold Reservation of North Dakota. A special feature will be the Annual Indian Fellowship showing the progress of our Congregational missions. Tour No. 2 will start from Yankton and cover other historic Indian work now under the supervision of the South Dakota Conference. For detailed information, write to the Rev. Howell D. Davies, 19 So. La Salle Street, Chicago, Illinois.

Four Years of the Unit Plan

Frank J. Scribner

The Annuity Fund for Congregational Ministers has been in operation since 1914. From 1914 until 1921 it operated under what is now known as the Original Plan. This Plan was closed to new members at the end of 1921, but still comprises between one-third and one-quarter of the total membership of the Annuity Fund.

According to the terms of membership in the Original Plan each member paid dues sufficient to provide an annuity of $100 a year beginning when he reached age 65 (in some cases a later age), provided that by that time he had completed not less than thirty years of service as a Congregational minister. The denomination undertook to increase this amount to $500 from the income of the Pilgrim Memorial Fund and from current gifts from churches and individuals.

Members' dues have been paid as projected, and the experience of the Pilgrim Memorial Fund has been most satisfactory. But in the early years of the Fund, current gifts from the churches fell far short of the amount necessary to meet the contemplated annuities, and in 1942 at the General Council meeting at Durham, the Annuity Fund was compelled to announce that unless some other source of money could be devised the annuitants under the Original Plan faced the immediate necessity of receiving less.

There were at that time 1200 in the Original Plan. The amount necessary to maintain their annuities at their full amount was calculated to be $120,000 a year for ten years. The correspondence of these two figures appealed to the imagination of our people, and it was decided to seek this money in units of $100 each—one $100 unit each year for each Original Plan member.

The first major victory of the Unit Plan was the enthusiastic cooperation of the Laymen's Fellowship. Through the efforts of the laymen under the leadership of Donald Adams, a marvellously effective group of leaders was secured throughout the country, and gifts began to flow into the Unit Plan office. The close of 1942 showed a total of $133,150.71—$10,000 more than the goal set. In 1943 the total for the year went up to $153,369.16. 1944 reached the total of $185,492.24. For 1945 the final figure was $176,846.53.

The cumulative total for the four years is $645,858. We have gone well beyond the halfway mark toward our final goal. $645,858 received, leaves $554,142 to go before reaching $1,200,000.

As 1946 ushers in the second half of the campaign, Unit Plan workers and givers are urged to make the most of the opening months of the year. In 1945 one-third of all our receipts reached us after December 1st. That meant that the heaviest weeks of the Unit Plan coincided with the work of the Christmas Fund. This invited confusion between the Christmas Fund and the Unit Plan, and made it exceedingly probable that in some instances gifts intended for one Fund were designated for the other. In 1946 a further reason for shifting Unit Plan emphasis to an earlier part of the year appears in the work of the Postwar Emergency Program. We earnestly hope that this year and hereafter, Unit Plan promotion may be concentrated in the early months of the year.

ABOUT PEOPLE ABROAD

h Happy Day!

A welcome song in Chindau from ong lines of dusky school children ang down a dark road in Mt. Silinda orest, East Africa, to greet William nd Charlotte Webb, who had raveled from the United States in three-masted schooner. Seven long ears had passed since any new work-rs had come to the East Africa ission. Their arrival on April 11, 945, was a red-letter day. Left to ight, back row: Teacher Maynard Myambo, Dorothy V. Marsh, Mrs. Webb, Mr. Webb; front row: Mrs. Myambo and children.

he Test Was Service

A great shout of joy went up from he more than 1,800 civilian prisoners f war in Weishien Internment Camp, North China, when colored para-

DOROTHY P. CUSHING

chutes blossomed overhead and the American Humanitarian Mission gave them freedom. This Mission consisted of airborne American soldiers and included a Japanese-American and a Chinese lieutenant. One member had earlier spent some time as a prisoner of war in Europe.

Dr. Lucius C. Porter has brought back an absorbing story of his two and a half years at Weishien. "You were judged in Weishien not by the color of your skin, your creed, your social standing or your bank account," he says. "The final test was your willingness to work your share, faithfully and effectively, looking toward the common good. All other distinctions simply melted away."

There were thirteen nationalities represented in the camp. They came from the very top and the very bottom of society.

Dr. Porter, among other things, was Water Coördinator. All water for any use had to be pumped from outside wells and heated in great Chinese-type cauldrons. To keep the supply up meant steady work by teams of men. Dr. Porter did K P duty sometimes, as well as other forms of manual labor. He directed athletic activities, as well. Then, dressed in a carefully cherished white silk suit, he would give lectures in philosophy at night!

Other American Board missionaries released with Dr. Porter were Dr. and Mrs. Hugh W Hubbard, Louise Meebold, Hazel Bailey, and Mrs. Ernest T. Shaw and son Stephen.

"I Had to Be There to Help"

Commander M. J W. White, since 1942 in the United States Navy Medical Corps with active service in the South Seas for most of that period, is going to Mindanao, Philippine Islands, to study the medical situation. Formerly a Congregational medical missionary in the Philippines for six years, Dr. White says, "When I saw the destruction . . . heard of the suffering . . . in the Philippines,I knew I had to be there to help in any way I could."

The Tide Has Turned

Back to the front! Since last we met: off to the Philippines are Dean James F. McKinley, Frank J. Woodward, Walter C. Tong; to the Near East are Julie C. Hodges, Mr. and Mrs. James K. Lyman, Alice E. Gwinn, Mr. and Mrs. Carl C. Compton; to India are Max H. Harrison, Ellen N. Moulton, R.N.; to Ceylon are Mr. and Mrs. Sydney K. Bunker and Lucy K. Clark; and to Africa are Mabel A. Christofersen, R.N. and Dr. and Mrs. Ray E. Phillips. Newly appointed are Mr. and Mrs. Robert H. Grant of the University of New Hampshire, bound for Doshisha University, Kyoto, Japan.

A Plug for Missions

A business man writing in a well-known commercial magazine spoke of what Christian natives have done for American servicemen. "These missionaries," he said, "did a lot of 'selling' for America. We are just beginning to appreciate their contribution to world understanding." So we find James A. Hunter, Isabel Hemingway, R.N., Winifred Hemingway and Edith J. Galt, R.N., going to China, temporarily, for U.N.R.R.A.; Arthur O. Rinden going to China to serve under the National Christian Council of China as Secretary for Visual Education; and Alice E. Cary asked to serve in Japan.

Singing the Doxology

For nearly four years our American Board for Foreign Missions has been trying to send workers to its badly depleted mission in Angola, West Africa. At last Portuguese visas have been secured and the following six missionaries are on their way: Mr. and Mrs. Duane V. Waln to Chilesso; Mr. and Mrs. Samuel B. Coles to Galangue; Harriet M. Summerville to Portugal and then West Africa; Mrs. Jean M. Hollenbeck, R.N. to Sachikela. They have waited from one to four years for transportation back to Africa.

Back in Turkey

After a furlough rich in service to the churches, Mr. and Mrs. Everett C. Blake and Jacklyn are back in Talas, Turkey, in charge of the American School for boys, while Paul E. Nilson takes a much needed furlough. Later they are going to Izmir. In the United States they leave their son Lincoln, who will attend junior high school and live with his grandparents, Dr. and Mrs. Fred Field Goodsell; and John, who will attend Phillips Andover Academy. Vere V. Loper will be readily recognized in the picture below as the gentleman on the extreme right. He is pastor of First Congregational Church of Berkeley, California, which takes a warm personal interest in the Blakes and shares in their support.

HOMELAND HIGHLIGHTS

BY IONE CATTON

A.M.A.-TRAINED

WHEN we need leadership we turn to our own colleges. When we wanted to place an extension worker among our Negro churches in the Southeast we turned to Talladega College for one of its 1943 graduates. Olivia A. Turrentine is A.M.A. trained. She came up through our Trinity School in Athens, Alabama, where her father was pastor more than thirty years; was graduated from Talladega College and taught for one year at Trinity. She was with us for two years in Student Summer Service. Already, after a few months in service, her reports read like an interesting story as she goes into the churches to help their young people's groups, to guide their teachers and to be a counselor in their communities.

ENNSYLVANIA CONFERENCE—CONGRATULATIONS

VHEN one Conference can report as many items of progress as we find in the *?ennsylvania News*, it deserves wide publicity. Superintendent Minton eports the following. Our church in Shamokin, Josephine B. Richards, astor, assumes self-support. Carversville, Phillip S. Sailer, pastor, increased s membership 150 per cent since 1936, increased its giving several hundred er cent, raised its church school to the status of a World Service School. ermantown, William J. Rees, pastor, joined all organizations of the church ogether to wipe out the mortgage, stimulated by a substantial gift from a ıyman and his wife; the burning of the mortgage was a great affair. Wilkes-arre Second Church (Welsh), E. J. Rohard, pastor, paid its mortgage far n advance of the date due. Charleroi Slavic Church, Joseph Gluvna, pastor, as sent the last check in payment of its $4,000 mortgage to the Church uilding Society; this has been an uphill struggle for so small a group, but ey have worked together loyally and have also made some improvements n the church building. Rock Hill, L. A. Duvall, pastor, after redecorating, ndscaping and remodeling, held a great rededication service with the offering oing to C.W.V.R.

ROGRESS IN THE SOUTHWEST

EXAS and Oklahoma Conference meetings this year were historic. Both oted to take definite steps toward self-support by next year, reporting at their ext meetings results of studies they will be making toward this goal.

NEW CHAIRMAN OF THE MISSIONS COUNCIL

ONLY when a churchman is aware of all our churches and serves all our churches is he chosen Chairman of the Missions Council of all our churches.

The Reverend Paul E. Sylvester, elected Chairman of our Missions Council at the midwinter meeting in Cleveland, has always been a true churchman. Wherever he has served, leaders have been trained, youth have been active, the membership has been informed, and horizons have been widened. Under Dr. Sylvester's leadership churches have demonstrated what Congregational Christian fellowship can be—growing influence, and increasing service.

From Johns Hopkins University, Dr. Sylvester went to Yale Divinity School. Beginning his ministry in West Haven, Conn., he has been the minister of our Second Church, Grand Rapids; our First Church, La Grange; and our Plymouth Church, St. Louis, where he now serves.

To Helen Kenyon, our retiring Chairman, we extend our deepest gratitude for her two years of devoted and selfless service. Untiring in effort and unflagging in interest, Miss Kenyon has distinguished herself for wise leadership and broad understanding.

MUSIC HATH POWER

To all the plans that are being made for the church's increased influence in this postwar era—expanded programs, more skilled leadership, larger service funds—must be added a strengthening of its musical ministry. Music does teach and change people. Great melodies and words from the past have still their ancient power. New songs are in the making. And by all means let us begin this larger ministry with and through our children. The work with many of our junior choirs recognizes this. Our Westfield, New Jersey, church, Don Ivan Patch, minister, has a group of about twenty-five boys and girls who are making the congregation familiar with the world's great music.

THE POSTWAR EMERGENCY PROGRAM

"In His name and for their sake"

1945 **1948**

THE MOST SIGNIFICANT DENOMINATIONAL PROJECT IN YEARS

All Congregational Christian Agencies Cooperating

Write to the Missions Council, 287 Fourth Ave., New York 10, N. Y. for copies of the brochure, "In His name and for their sake," and for other aids and literature which will make the Postwar Emergency Program in your church a thrilling success.

SOCIAL ACTION MAGAZINE

Social Action Magazine is published to help Christians make the Gospel more effective in the prevention of national, industrial and racial conflict, and in improving our rural and urban life.

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